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THE

# MISSIONARY MAGAZINE

AND

# CHRONICLE,

RELATING CHIEFLY TO THE MISSIONS OF

## The London Missionary Society.

THE Directors have great pleasure in communicating to the Members of the Society and their numerous friends that the following Ministers are engaged to preach the ANNUAL SERMONS in May next:—

Rev. JOHN ELY, of Leeds.
Rev. J. K. FOSTER, of Cheshunt College.
Rev. R. C. DILLON, D. D., of London.

### SERPENT CHARMERS.

IN Northern India the serpent charmers are a distinct caste of people, who reside in the Upper Provinces, and speak the Hindooee language. In parties of forty or fifty they itinerate through the whole of Hindostan and Bengal; and when they arrive in the vicinity of a populous district, they divide themselves into companies of six or eight, and, going from house to house, amuse the people by causing serpents of all sizes to wind round their bodies, &c. Their dress is a long robe of orange-coloured cotton,

reaching down to their feet, with a cumberbund, or girdle, and turban of the same colour. Their faces are always painted with turmeric and mud, and their general appearance is calculated to alarm the fears of the lower orders of Hindoos, who believe them to possess supernatural powers. They carry with them baskets containing living serpents of all kinds, and in their hands they hold a small earthen pipe, perforated with holes, in which they blow, and produce from it certain sounds, which, they say, are sure to draw every serpent from its hiding-place. By what means it is accomplished I cannot say, but certainly their powers of fascination over the serpent tribes are most wonderful.

Several of these persons once entered into the compound of the house where I was residing, and requested permission to charm the snakes on the premises. Anxious to witness their skill, I felt inclined to allow them; but finding a great number of natives collected round the gate, fearful lest an impression might be produced on their minds, that I was encouraging those whom they believed to be in league with the powers of darkness, I dismissed them, and they went to the next house, where they were admitted, and from my window I witnessed all that took place. From a godown in this house several fowls had been taken away, and suspicion had fallen on one of the servants. The sap-wallah, (serpent-man,) however, on viewing the place, declared the thief to be a serpent, and immediately commenced blowing on his pipe. In a few minutes a shriek from the female servants of the house announced the appearance of the head of a large serpent from a hole in the corner, when the man darted forward, and seizing the animal by the neck, drew forth and exhibited a serpent about six feet in length.

An individual residing a few miles from Calcutta, imagining that these feats were nothing more than sleight of hand, and that the sap-wallahs concealed in their flowing robes one or more of the serpents usually carried about with them in their baskets, which are deprived of their poisonous fangs, and slipping them down, instantly seize and exhibit them as newly-caught snakes, determined to put their skill to a proper test. Attended by some friends, he went into a confined room, where he saw all the baskets containing the serpents tied down and carefully deposited; then causing the sap-wallah to undress, his clothes were locked up in the same room, and with nothing on him but a cloth round his loins, which was carefully examined, he was taken into the garden, the door of which was locked, to prevent the admission of an accomplice. Nothing daunted, the man began playing on his pipe, and proceeding from one part of the garden to another for some minutes, stopped at a part of the wall much injured by age, and intimated that a serpent was within. He then played quicker, and his notes were louder, when almost immediately a large *cobra di capella* put forth his hooded head, and the man fearlessly ran to the spot, seized it by the throat, and drew it forth. He then showed the poisonous fangs, and beat them out; afterwards it was taken to the room where his baskets were left, and deposited among the rest.

They exhibit these serpents for money, and taking out eight or ten of different kinds, they cast them on the ground. The animals immediately make off in different directions. The sap-wallah then applies the pipe to his mouth, and sends forth a few of his peculiar notes, and all the serpents stop as though enchanted; they then turn towards the musician, and approaching him within two feet, raise their heads from the ground, and bending backwards and forwards, keep time with the tune. When he ceases playing they drop their heads and remain quiet on the ground.

The engraving at the head of this article represents another and an inferior kind of serpent-charmers, who are Bengalees, of the lowest caste. They do not use the pipe to which I have referred, but merely beat with their fingers a small drum which the old man has in his hand. The two men in a sitting posture have each the cover of a basket in one hand, and pulling the tail of the serpents with the other, continue to irritate them, until the animals become so infuriated that they dart forward and seize the naked arm of the sap-wallah, which he exposes for the purpose. I have seen these people allow their arms to be bitten in this manner until they have been covered with blood. They are generally great drunkards, and the money raised by these exhibitions is almost immediately spent in the purchase of arrack and other intoxicating liquors. G. Gogerly.

## EAST INDIES.—THE SURAT MISSION.

In the north of India, where this Mission is established, a new order of things is rapidly springing up, and the day of preparation, ushering in the light of the knowledge of God, brightens to the eye of the faithful Missionary of the Cross. The brethren in this large field of Missionary enterprise, while rejoicing in the amount

of actual success graciously bestowed by the Head of the Church on exertions ever felt to be frail and powerless until fertilized beneath his blessing, are encouraged to hope that a great enlargement of the Redeemer's kingdom is at hand. The ground of expectation is at present forcibly depicted in the general spirit of inquiry at work in the Hindoo mind, and the consequent decay of the satanical system by which, for ages, it has been fettered and misled. That these spiritual movements, which there can be no question have been instrumentally produced by the voice of Divine revelation issuing from the lips of Christian Missionaries, may be guided by the wisdom of the Most High into the ways of peace, and truth, and holiness, will be the prayer of all who have at heart the well-being of their fellow-mortals either for time or for eternity; but how much it is to be deplored, that the progress of myriads to a better and a brighter faith—to the hallowed liberty of the children of God—should be in any measure hindered or retarded by British functionaries and others, who, instead of obstructing, ought to be among the first to aid in every effort made for the regeneration of India. This, however, is a subject to which the attention of the Christian public has of late been strongly directed; and, as we stated last month, measures have been taken for the discontinuance of a policy so dishonouring to the British name and character, and so opposed to all the dictates of philanthropy and religion. On this and other points of interest we give below

*Extracts of a Letter from the Rev. William Fyvie, Surat, Sept.* 1, 1836.

*The Road to the Temple of Mahadeo.*

It has been the practice of the Missionaries for many years past to attend the Melas, which are held in and about Surat during the month of August. The principal of them are celebrated at Kantargaum, a village about one mile north of one of the city gates, where there is a temple dedicated to Mahadeo. The main road from the city to this temple is filled with foot travellers, people on horseback, and vehicles of various descriptions. Along the road-side fairs are held; sweetmeats, fruits, and other eatables, with toys and pictures, exposed for sale: the road is lined on either side with Hindoos, Mohammedans, and Parsees, talking, smoking, and amusing themselves in various ways. At one place a snake-catcher, or Indian juggler, may be seen with two, three, four, or more snakes, playing curious antics, and greatly entertaining the people; at another place, a Brahmin sits reading and commenting on the Shasters, exciting at one time some attention, and at another time scarcely noticed. Many other amusements go on, bearing much resemblance to the fairs at home; some of which had their origin, no doubt, in the dark ages of Popery or Paganism.

*Encouragement afforded to Mohammedan and Hindoo Superstitions by the British Government.*

August 8th. (Cocoa-nut-day—a festival in which cocoa-nuts are thrown as offerings into the river.) This Hindoo festival was ushered in by a salute of guns from the Honourable Company's ship lying in the river, opposite to Surat. The castle guns fired a salute at the same time. About 4 P.M., after the Brahmin had consecrated the cocoa-nut with prayers, the European magistrate presented the offering to the river amidst the poojas (worship) of the Brahmins and other Hindoos present. While this vain and idle ceremony was going forward, the ship, before alluded to, first moved down and then up the river, displaying her colours, and firing salutes. The British flag was waving on Surat Castle all the day in honour of the festival.

In this way our rulers and their agents directly and publicly countenance idolatry and superstition in this place. The new moon, excepting twice in the year, when the Mussulmans are mourning, is regularly saluted by five guns to please the Mohammedans. Two thousand rupees are annually given to the same people by Government, to assist them in the celebration of their Eeds (festivals). When shall these practices be brought to a perpetual end? Surely, without making any reference to higher and more solemn considerations, it is now high time to begin to act according to the order of the Court of Directors, which states, "*that, in all matters relating to their temples, their worship, their festivals, their religious practices, and their ceremonial observances, our native subjects be left entirely to themselves.*"

*Distribution of Religious Tracts and Scriptures.*

August 10. Went to my old station, at the gate of the temple. The people were exceedingly clamorous for books, and we spent the most of the time in ascertaining who were able to read, and supplying them

accordingly. My usual number, 300 tracts and 50 gospels, were soon given away. We were glad to witness many reading them afterwards. Some, no doubt, will be destroyed, and more neglected; but many of the people will read them, and afterwards circulate them in the different villages. My daily and nightly prayer is, that these silent messengers may prove spirit and life to some souls. The melas, as I have already mentioned, are much like fairs at home; it is, therefore, often difficult to get the people to listen for any length of time to a discourse. For preaching stations, I prefer the streets to melas. The people are fewer and less disposed to riot; but we must sow beside all waters, and seek to improve the opportunities the Lord gives us.

Since October, 1834, upwards of 15,000 tracts have been given away, and about 3000 gospels and other books in the same period.

*Decline of Idolatry and Progress of the Gospel.*

My congregations in the streets are often large and interesting. Sometimes individuals come forward, and oppose every thing said. But this a Missionary must expect, and be prepared to encounter. Truth is great, and it shall prevail. "The word of the Lord shall not return to him void." From all I can see and hear among the heathen, I am led to the conclusion, that Missionary Societies, Missionaries, and those who pray for the coming of Christ's kingdom, will in due time reap a glorious harvest in India, if they faint not. Yes, by means of Mission-schools, the Christian Scriptures, tracts, and the preaching of the Gospel, light is breaking in among the people, even to a greater extent than is supposed. There is a conviction in the minds of many of the heathen, that Christianity must and will one day prevail. Not a few, since they have heard and read the Gospel, denounce the gods as monsters of iniquity—despise idolatry—look upon the various expedients for the removal of sin, such as bathing, drinking the water in which a Brahmin has washed his feet, austerities, and repeating the names of the gods, &c. as foolish and useless, and speak of Christ as the only Saviour. May the Holy Spirit be given to such to convince them of sin, and draw their minds to the Redeemer; for, without the Spirit's power, no sinner, white or black, heathen or Christian, will come to Jesus, that they may have life.

## BELGAUM.—JAMES ASHTON, THE NATIVE READER.

From the Rev. William Beynon, of Belgaum, in the Peninsula of India, we have received the following interesting communication, in a letter bearing date January 28. The individual referred to has been for some time distinguished by his pious zeal and activity in spreading the Gospel among his countrymen.

James Ashton* was born at Hyderabad, but removed, when very young, with his father and the other members of his family to Mysore. The father was employed as a catechist under the Abbé Dubois for a number of years, and, according to Ashton's account, must have been a man of some repute among the Roman Catholics, having received, what he calls, letters of confirmation and other honours directly from the Pope himself. After the death of his father, James Ashton, and his elder brother, whose name is Nathanael, were employed as catechists, and officiated as such until, I believe, some time in 1825, when they renounced Popery, embraced the Protestant religion, and were baptized at Bangalore by Samuel Flavel.

The two brothers were first convinced of the errors and absurdities of the Romish Church by the preaching and conversation of one of the Bangalore students, and by subsequent interviews which they had with Samuel Flavel. When it was known that they were about to renounce the Roman Catholic faith, all, that persuasion and money could effect, was tried, in order to induce them to remain firm in the faith in which they had been brought up, and, when gentler means were found unavailing, threats, abuse, false accusations, punishment, and persecution in its various forms, were resorted to. They were enabled to bear all with firmness, and resignation to the will of their Divine Master. Ashton even now informs me that the days of his suffering were the happiest days of his life. He and his brother suffered most from the priest and people, on account of their taking away a certain image of the Virgin which had been in the family for many years; was highly prized in consequence of the wonderful things it was reported to have wrought, and had been loaded with offerings by its devotees. This celebrated image was transmitted to the Directors by the Missionaries then residing at Bangalore.

Ashton tells me that his conversion took place in the early part of 1825. He joined this Mission after the breaking up of the Bangalore College, in 1827, and has been since employed as schoolmaster to the orphan and poor-house children. He reads and explains the Scriptures to the poor-house people who understand the Tamil language, and occasionally preaches to them. Since his connexion with the Mission, as far as we know, he has conducted himself in a satisfactory manner. We

* His heathen name was Jonas.

have never heard any thing prejudicial to his character as a Christian, and as an assistant in the Mission. When reading, and addressing the people, he evinces much zeal and animation, and his language appears to proceed from his heart. His knowledge of the Holy Scriptures has frequently surprised me. He is in the habit, like the native reader, Solomon, of bringing his plans of sermons for my inspection; and I generally find, when a portion of the word of God is mentioned, that he knows not only the book and chapter where it is to be found but also the verse. Last week he accompanied Solomon and myself to a swinging festival in our neighbourhood, and there addressed the people. What he said was much to the purpose, and seemed to arrest the attention of the heathen assemblage.

## SOUTH SEAS.

The safe arrival at the Island of Tahiti of the brethren and their companions proceeding to the Navigators Islands was reported in the *Missionary Magazine* for January. From the joint letter, dated 22nd April, 1836, in which they communicated the above gratifying intelligence, we give the statements underneath, which, we are persuaded, will be perused with pleasure and interest.

"On our arrival at Tahiti, Mr. and Mrs. Pritchard gave us a most cordial reception, and we have very profitably occupied our time at this place. On Thursday Mr. Wilson came to see us; on Monday we were gratified by the arrival of Mr. Barff; and on Tuesday had the pleasure of assembling with Mr. Barff, and all the brethren of Tahiti, excepting Mr. Orsmond. We found that the latest news from Samoa (Navigators Islands) had been received in September last; that Mr. Platt and Mr. Wilson, jun., had proceeded thither in that month, with the understanding that Mr. Platt should return about this time; so that our arrival was very opportune. A high sea prevented their landing on Savaii, and they were therefore left at Upolu. They have sent an encouraging account of the continued disposition of the Samoans to receive instruction.

"As regards Tahiti, after all defection, and deduction on other grounds, we have seen and heard much that cheers us, and calls upon us to thank God, and take courage. That there are nearly 2000 natives in church-fellowship; that two thirds of the people can read; that a great number of them have learned to write; and that the schools and chapels are well attended; these are broad, significant, and encouraging facts. We cannot describe the feelings with which we witnessed the native services on the Sabbath-day. The morning service was attended by nearly 1000 people, and we had proof, at a subsequent examination, that many of them are discriminating and not forgetful hearers of the word. There being several vessels in the harbour, the attendance at the English service was also good, perhaps 120, when Mr. Heath preached from Acts xi. 23.

"The Missionaries here and Mr. Barff have very kindly agreed to give us a supply of young cattle, for our several stations at Samoa. We go over to Eimeo on Tuesday; attend the examinations at the Institution* there on Wednesday; and on the following day proceed to Huahine. From all we have heard, we entertain strong hopes that God will grant us a favourable commencement of our labours amongst the Samoans."

* South Sea Academy.

## HEATHEN FEMALE EDUCATION.—No. II.

*Extracts from the communications of Missionaries.*

From the Rev. J. C. Thompson, of Quilon, Southern India, who takes a most lively interest in the subject, we have the following striking opinion:—

"From what I have seen of the result of female education and female decision, even here, it is my deliberate opinion, that to train up females in Christianity is altogether one of the most powerful means of spreading the Gospel."

This conviction of the importance of female education naturally leads Mr. Thompson to desire co-operation. The following urgent and touching appeals cannot, surely, be read in vain.

"I shall not say much; and if that little is not *felt*, I cannot urge weightier claims, how many words soever I might add."

After alluding to the state of disgusting degradation in which females are kept by the Brahmins themselves, he says—

"I have been averse to write of such things, but the very limited aid lent to female education in India, and the hitherto utter want of provision for it in this part of Travancore, seems to require it. And I

leave it with the Christians, especially with the Christian females of England, to estimate their own obligations to Divine mercy, —to ask—What shall I render to the Lord for all his benefits?—and not to shut their compassions from the poor and degraded women of these lands, who are without God, and without comfort here or hope above."

Mr. Thompson again writes—

"More children might be received, but I cannot venture greatly to add to their number. My friends in India are not many, and to extend this means of usefulness, further aid is greatly needed."

The sum required to support an orphan for one year in these schools is two pounds.

In a more recent letter, he says—"The only school, in which an efficient native woman might be employed would be a boarding-school; for she could not, as the school-masters *must* do in the villages, go about to collect the children every day. Education is not valued, and even where no opposition exists, every trifle is used by parents and children as a pretext for non-attendance, so that only a person of some influence among them is able to secure their attendance in any moderate degree, and that with many a painful rebuff."

The Rev. John Evans, Anglo-Chinese college, Malacca, says—"I wish the ladies in England would become interested about the Chinese females. I am sure if they were but to be eye-witnesses of their degradation, *without education*, they would exert themselves on their behalf, and make almost any sacrifice to entail upon them so inestimable a gift, in order that they may be not only raised from so low a state of degradation, but may enjoy the same privileges, and be placed upon the same equality as ladies in England. Nothing but education can accomplish this, and *that* does."

At Benares, Mr. Buyers has about twenty-five girls, as a commencement. The females in the neighbourhood, especially the mothers of the children, begin to take considerable interest in the instruction given to their daughters.

From the Rev. John Evans, Malacca.—"I am happy to state that our Chinese female schools are in a very flourishing condition; I could extend them much more had I funds. Mrs. E. finds the charge she has undertaken to surpass her most sanguine expectations."

From the Rev. W. B. Addis, Coimbatoor. "Mrs. Addis is likely to succeed in her female school. Some ladies have assisted in trying to carry into effect what I once mentioned to the Directors as my wish, viz.—a free boarding-school, on the plan adopted at Nagercoil, Neyoor, &c."

From the Rev. George Mundy, Chinsurah. "Last evening I had a visit from one of my most interesting inquirers, a Brahmin of high caste and great intelligence. Mrs. Mundy introduced her female schools to his attention, and showed him some specimens of their work. He was particularly interested, and immediately offered some pecuniary aid. He is teaching his own wife to read, and doing his utmost to induce some other men of rank to follow his example. There is a difficulty in obtaining teachers for this class of females; but the Brahmin promised to engage the services of four of our girls for that purpose."

It is interesting to notice the efforts made in many other parts of the world to raise the female mind. In Siberia, a female school has been established, and is superintended by Mrs. Swan and Miss Stallybrass.

At Athens, a flourishing school has been formed under the patronage of another society. It contains 600 scholars, and in the house of Mr. Hill, the Missionary, are nine pupils placed under Mrs. Hill's care by Otho's government, and who, with some others, are to be educated as teachers. Mrs. H. speaks of the good effects produced on them by the reading of the Scriptures in their families. She has been joined by two sisters, who are qualified to take charge of the school during her absence.

Very cheering accounts of the progress of Hottentot female children give reason to hope that the benefits of education will soon be extensively felt in Southern Africa. Their intelligence fully equals that of children in European countries, and proves in an affecting manner the injustice of the suspicions so long entertained of their intellectual capacity.

Perhaps it may not be presuming too much to imagine that there may be readers of this paper who will feel desirous to hear more on this subject, and to have some of those modes specified by which they may increase their own interest, and impart the same to others. To meet their wishes, it is intended that notices of the girls' schools in Africa, the West Indies, and the South Sea Islands, be given in future papers; and that the modes of assisting their funds be briefly adverted to in the next magazine.

N. B.—The following objects are recommended to those who wish to subscribe or collect a definite sum to be applied to a particular purpose.

1. The supporting of a native school-mistress, from fifteen to twenty pounds *per annum*.

2. The maintenance of an orphan or destitute child, two pounds *per annum*.

3. Subscriptions for the support of Normal schools.

4. Donations of thirty pounds—a sum sufficient to erect a school capable of containing fifty children.

5. Furnishing school-materials for teaching reading, writing, sewing, and knitting.

## SOUTH AFRICA.

### RE-ESTABLISHMENT OF THE MISSIONS IN CAFFRELAND.

With grateful pleasure we take the first available opportunity of informing the friends of the Society, and especially those by whom the interests of the native tribes of South Africa are peculiarly appreciated, that the Rev. J. Brownlee, and the Rev. F. G. Kayser, who, early in 1835, reluctantly retired from Caffreland to stations within the colony, in consequence of the disturbed state of the country at that time, resumed their important labours some months ago among the Caffre people, though not precisely on the same spots as those they formerly occupied. In some instances they found the state of their flocks rather discouraging; still they were received with joy, and the Caffres generally manifested a strong desire to be again placed under instruction, and to listen to the sacred word of life. The chief Macomo, we are told, manifests a disposition decidedly and increasingly favourable to missionary labours in his territory, and is in various ways affording evidence of his regard for religion and for religious instruction. Of this he has given the strongest proofs, by sending his own children, including his eldest son, the successor to his chieftaincy, to the schools under the care of the Missionary, and by maintaining the regular worship of God in his own kraal, where Mr. Kayser preaches on the Sabbath afternoon to congregations varying between 50 and 100 persons. Mr. Brownlee visits a number of kraals, where his reception is marked by gladness and deep attention on the part of the native residents. The friends of missions at home will, we have no doubt, unite in grateful thanksgiving to the Most High, that the Gospel of Jesus Christ has thus again found free course among the numerous tribes and families of the Caffre race.

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### DEATH OF A MOHAMMEDAN CONVERT AT UITENHAGE.

Communications lately received from the Missionary at this station sustain the hope that his labours have been divinely owned and blessed. The church, which by the goodness and condescension of God, Mr. Messer has now the happiness to see blended into Christian fellowship, and, at the appointed times, assembling round the table of the Lord, embraces Hottentots, Caffres, Bushmen, and Bootchuanas, many of whom were formerly shrouded in the depths of guilt and misery; but now, with little deviation, beyond what is attributable to frail nature, appear to be living without spot and blameless in the world. To these, it is hoped, that some Mohammedans residing at the station will soon be added, several having latterly made a profession of Christianity. The happy death of one of the latter—his exercise of faith in the Redeemer at the closing hour of existence—and his manifestation of the hope that is full of immortality—are thus communicated by Mr. Messer in a letter dated 11th July, ult.

"One of the apprentices, a pious member of my church, died last night, in his 26th year. Shortly before his death I conversed and prayed with him. Previous to his conversion he was a Mohammedan, sunk in ignorance, vice, and misery; but since that happy change he lived as became a Christian. When asked if he were willing to go to his eternal home, he said, 'Yes! and I hope soon to behold my Saviour, and be with him for ever.' About ten minutes before the departure of his soul to a better world, he prayed fervently to Him in whom he believed, thanking the Lord for all the mercies bestowed upon him; and gratefully acknowledging that he had been rescued as a brand plucked out of the fire. Then addressing the friends at his bedside, he entreated them to take refuge in the Lord, and seek salvation before it was too late. 'Oh!' said he, 'if I had delayed until now to come to Christ, this would be no time.'

The dying man then looked towards his weeping mother, and thanked her for all the comforts he had enjoyed through her maternal care and affection. In a few moments after, his happy soul entered into the presence of the Redeemer, who loved him and washed him from sin in his own blood. Here was an example of how a true Christian goes to his eternal home! During his illness, our departed friend particularly praised the Lord for his goodness in not leaving him to the dreadful delusions of Mohammedanism, but mercifully opened the eyes of his understanding, and gave him spiritual discernment to see the errors amid which he groped and stumbled as in a dark place. Thanksgivings to Christ were his last breathings."

## THE INFANT SCHOOL AT PACALTSDORP, IN SOUTH AFRICA.

The Missionary at this station, in reporting the state and progress of his mission, communicates the following, amongst other pleasing circumstances. Mr. Anderson writes from Cape Town, under date the 23rd of November, ult.

I have much pleasure in stating, that notwithstanding the extreme poverty of the people, the public work of the institution has not only been well attended to, but, in addition to this, we have built a very good infant-school, thirty-four feet by sixteen, inside measure. This work has been effected partly by donations from Cape Town and at George, and partly by the gratuitous labour of the people. I have expended upon it 40*l.*, and I calculate the labour done by the people to amount to an equal sum. The building is an ornament to the station. It was opened in the middle of October, when a large company came from George to witness the examination of the children. Eighty-five infants attended, and they went through their exercises in reading, spelling, alphabet, &c., so as to give great satisfaction. The lady of the magistrate was much delighted, and, in addition to one pound given before by herself and Mr. Bergh, she presented another pound. The district surgeon also gave an additional donation. The lieutenant-governor, Captain Stockenstrom, paid us a visit. He met the magistrate of George at our place, and unreservedly expressed himself favourable to the cause of the native population. He walked over the institution, and on coming to the new infant-school, the native carpenters, four in number, were busy laying the floor. The lieutenant-governor asked if they belonged to the institution. I told him they did; that two of them were waggon-makers; and that they could read and write. I desired one of them, who had a piece of chalk in his hand, to write his name. This he did with so much readiness and correctness, that the lieutenant-governor and Major Napier, who was with him, appeared much pleased. We had also a visit from Colonel Smith and his lady, who were gratified with the schools, especially the infant-school. The Sunday-school continues to be well attended, and the children are making encouraging progress.

## WEST INDIES.

### FORMATION OF A CHURCH AT FEARN, BERBICE.

In communicating this gratifying fact, Mr. Mirams, the Missionary at the station at the time, (July last,) thus wrote to the Directors—

"On Sunday the 5th of June ult., a Church was formed in connexion with this place of worship, consisting of ten individuals who had expressed a desire to make a public profession of the name of Christ—whose views of the plan of salvation appeared scriptural, and whose conduct, so far as could be ascertained, had been, for some time previous, consistent with the requirements of the Gospel.

"At a meeting convened for the purpose, early in the morning, the candidates stated to each other their reasons for desiring to be united in Christian fellowship, with some particulars of the manner in which, as they hope, the word of God became effectual to their conversion—when each, individually, received the unanimous approbation of the rest.

"At the close of the morning sermon, the rite of baptism was administered to eight of the ten, (two having been previously baptized by Mr. Ross,) and ten of their infant offspring; after which, the Lord's Supper was celebrated for the first time at this station. On this interesting occasion Mrs. Mirams, Mrs. Kenyon, Mr. Henery, one of our domestics who is a member of

Mr. Wray's church, and myself, joined with those newly admitted to communion with each other, and, we trust, with the Lord, in commemorating his death.

"The whole congregation were spectators, and some among them appeared to look upon our solemnities as desirous of participating in their enjoyment. May the Holy Spirit enkindle such a desire in the hearts of all, and 'increase us as with a flock.'"

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# HOME INTELLIGENCE.

## ATTEMPTS TO CONVERT THE HEATHEN, INTRODUCTORY TO THE SALVATION OF BRITAIN.

*To the Editor of the Missionary Magazine.*

THE affecting appeal by Mr. Medhurst, which was contained in your Magazine for the last month, cannot have been read, I presume, without producing considerable effect on the minds of young ministers and students in our theological institutions. It has long appeared to your correspondent the duty of young ministers especially, who have had some little experience in the work, to consider whether their efforts should be so localized as to confine their energies within a sphere of labour embracing a few thousands, when there are extensive tracts of the globe, inhabited by millions, who have no one, or but a few, to proclaim unto them the unsearchable riches of Jesus Christ. To balance the claims of those at home, among whom there are so many of different sects labouring for the advancement of denominational interests and the cause of Christ, appears to be out of the question: there is such disproportion between them, at the very first glance, that to balance them seems an impossibility—the 600 MILLIONS of the heathen, estimated in their demands upon the zeal and energies of British Christians, will bear no comparison with the FEW in our own land. There cannot be a doubt but many feel the claims of the heathen world, but, as Mr. Medhurst states, they cannot see the way clear—they are afraid of departing from what may be thought by *others* to be their path of duty. The time will come, it is to be hoped, when the nature and principles, the labours and difficulties, of missionary work will be stated with greater force and distinctness, and be brought to bear, with the accompanying motive of love to God and of love to souls, upon the consciences of British churches and ministers at home. It is to be hoped that the day is not very far distant when the Directors of our Missionary Society will state, in language which must be powerfully felt by our country associations, that labourers are wanted for the East and West Indies, for China, and other parts of the field of missionary enterprise,—when they will appeal to them, in their associated capacity, whether there are not some young ministers amongst them, fired with zeal and with ardent love, who are ready to give themselves up to the work of attempting the conversion of the heathen?

Let this appeal now be sent forth—let it be brought before the assembled brethren—let one of them preach on the claims of the whole family of man—let the matter receive serious consideration and prayer, and there is no doubt, at least the writer of this feels none, that one from each association of ministers will respond to the call, and say, Send me. There would thus be at least fifty missionaries, reckoning one from each county association, and the aggregate number would be more, because in some counties there are more associations than one.

It has frequently been said, that home must have its claims answered first, that our Christian benevolence should reach those at home who need it, and then, as the streams of a mighty river, it should flow to distant lands. Let the comparison be made between our own land and heathen climes, and we shall find that an overwhelming majority of our fellow-creatures are destitute of the Gospel of the Son of God. At home, individuals may, by giving themselves the trouble of walking a few miles, hear the truth; but abroad, hundreds and thousands must be traversed before the heathen can hear the sound of the word of life. It is very much to be feared that we have been in the habit of making the duties of home-labour the standard of our exertions, and the duties of foreign-labour have been held in subserviency; and thus it has been with many who have thought of missionary work, and thought seriously too,—the claims of the few have been responded to, while the claims of the many have been comparatively disregarded; and those who have thought of the wants of the heathen have seldom come up to the mark of DECISION in favour of the pagan world. We would anticipate that the day is not far distant when another standard will be taken by the church of Christ; when the reverse of what has just been stated will be the fact; when every young man of talent and piety will feel

that the heathen, or the universal extension of the cause of Christ, has the first claim; when the cultivation of any local interest shall be a matter of secondary consideration; when local attachment shall give place to a more expansive feeling of love to the human family, who are by millions going to another world, without any one to say to them, "Behold the Lamb of God, who taketh away the sin of the world." At home, many voices are heard announcing the glad tidings of salvation; the people listen, it is true, and know the import of the joyful sound; but they appear frequently to be quarrelling about denominational superiority, or about the melodiousness of the herald's voice, instead of studying the sacred page, embracing the offers of a Saviour's love, and acceding to the claims of heathen lands. If the disciples of the Redeemer in our beloved country felt themselves to be as the Jews were in the land of Assyria—far from home, ready to perish with want—they would be satisfied with any messenger, rightly accredited, who should proclaim unto them liberty, salvation, and eternal life. There would be less importance attached to those adventitious circumstances which are sometimes found to be possessed by the man of their choice, around whom they assemble to hear from his lips the truth. Men of talent would not be reserved for home labour alone, but would be freely surrendered to the work of evangelizing the heathen. The *whole* world is full of dry bones; and why should there be so many labouring in our native land, that they are often obliged to say to one another, "Give me room to cry hence?"—Instead of crying to the four winds of heaven, they cry to one another, and forget almost their character and their message.

It is true that there are a few who have gone forth with the zeal of apostles, and, in the spirit of the noble army of martyrs, not counting their lives dear unto them; but their number is by no means adequate to the claims of dying millions. Some have bid adieu to home and all its scenes, to labour for the universal extension of the cause of the Redeemer. But local attachment has not yet given way to the feeling of ardent desire for the conversion of the world. The day is coming, soon may it come! when those who are to labour in the vineyard of the Saviour will not choose as the sphere of their exertions a place where their energies are not so much required as in other parts of the globe, where millions are perishing for lacking of knowledge, and where, in the space of a few years, comprising the generation of men, hundreds of millions die without being made acquainted with Him who is the resurrection and the life.

What has just been stated will not at all retard the progress of the Gospel at home: for since our Missionary Societies have been established, our churches at home have been blessed; the attention of the people has been directed to their own state, while they have devoted their property to the conversion of others; collectors of our societies have been led to reflect and to feel guilt in rejecting that Saviour whom they wish to be proclaimed to others. In the future, if we may judge from the past, the church at home will be prosperous in the same ratio as she attempts the salvation of the world. It has appeared in the humble judgment of the writer, that it would be a great blessing to Britain and to the world, if one half of our most talented, pious, and humble ministers were to leave their native country for the regions of paganism. Such an event would quicken the prayers and devotions of the Christian church; it would give simplicity to the habits and sentiments both of ministers and people, and would prepare us to expect abundant communications of the Holy Spirit. Should the church at home become too much attached to intellectuality, should it become worldly in spirit, one remedy will be found in the general exhibition of self-devotedness. The outskirts of our vineyard, the heathen world, will afford adapted scenes of labour for men of talent, of piety, and of zeal.

To illustrate what has been advanced, that the departure of one half of the most talented among our ministerial brethren for heathen lands would be a blessing to Britain, and its highly-favoured churches, we will suppose that a minister of unquestionable talent, and one of a few years standing in the ministry, were to announce to the people of his charge the following resolution:—"I have, after much prayer and reflection, reading and consultation, determined to go and preach the Gospel to the heathen; not that I leave you, my dear people, because you have ill-treated me, for you have received me always in the manner in which it becometh saints to treat those who watch over them in the Lord; but I look at the desolations that the enemy has made in distant portions of the vineyard, which is the world, for the field is the world. I pity the millions that are dying far away, while we remain at home with comparatively folded hands. You are alive to the salvation of your souls, and those who attend the house of your solemnities unsaved are without excuse. Looking, therefore, at the claims of the FEW, and the moral necessities of MILLIONS, and viewing

the case on every side, necessity is laid upon me to go and preach the Gospel to the heathen, to whom it is not named. I rely, indeed, on your prayers in my behalf, that I may be counted worthy to be instrumental in fulfilling that declaration, 'To whom he was not spoken of they shall see, and they that have not heard shall understand.'"

Here is a man of talent and learning, of judgment and piety, leaving his people. His decision, combined with his character and standing, draws attention; others begin to inquire, what is MY duty?—and many, having made the inquiry, will come in all probability to the same decision. It is the effect on that individual church, now deprived of its zealous and devoted pastor, that we wish to point out. It will of course be various at first, so that we should not be able to discover any predominant impression;—the pious would rejoice; but those who make the man the channel of their affection to the Saviour, would doubtless feel otherwise; they would be ready to imagine it to be impossible, at least for a time, to love Him at all. Now, because the MAN in this case was the means of transmission, another medium it would be difficult to find. They would not, for some time to come, cease to speak of such a circumstance with sad hearts and with troubled and complaining souls. In a word, every one would think of the affair according to his own feelings, whether of affection or indifference; for a little time the circumstance would not be viewed in the light of any general principle. The man, however, with all his excellences, and the most prominent we have supposed to be his piety and talent, is gone! He was the idol of the affections of his people, though not of their worship; but he is now beheld by other eyes, and doubtless additionally loved by his Saviour, and his late charge have to look for another pastor, another, who must be a man of talent. If a probationer should appear, who is not, according to the general acceptation of the term, a man of talent, and who does not come up to their standard, he is treated with coolness and indifference. He retires, and a man of talent is sought, as being the only person who will suit such a sphere, and fill such a pulpit. A talented person is heard of; his services are sought; and he replies, and great is the expectation when the reply comes; "I am obliged for your communication—I am not at all insensible of the honour which you have conferred upon me—but my heart and affections are set upon the heathen world. The love of Christ, and of dying souls has overcome in my bosom, I trust, local attachment. I go from all the endearments of home, of a father and mother, of a brother and sister, in the spirit of that passage, which says, 'Whoso loveth father or mother, brother or sister, more than me, is not worthy of me.' I follow the example of your late pastor. God will provide for your necessity, if you seek him with prayer and humility." Instances like this, if a missionary spirit possessed the right place in the affections of ministers, we imagine, instead of becoming solitary, would become common, and a check would be given to that thirst which is possessed for TALENT:—piety, in a simpler form, and love to the truth as it is in Jesus, would be the result.

But we will suppose that this church is not yet brought to the right standard of feeling, not reduced (for we must call it, in one view of it, reduction,) to the right spirit. They hear again a man of God that will suit their religious taste, and fill their pulpit, and secure, in all probability, their affections; they make a flattering application, with many assurances that, with the Divine blessing, he will be happy and useful among them. He replies, "My heart has long been fixed on the habitations of cruelty, my sphere of labour is far hence. I doubt not but that the Lord will answer your fervent prayers in providing for you a pastor according to His will, and the desire of your hearts." Such rebuffs of Providence, if we might so call them, would tend greatly to humble the people—would give ardour and spirituality to their prayers. Their efforts to obtain a minister would become more spiritual and scriptural. The acceptance or the non-acceptance of a preacher would not so much be connected with intellect as with piety, and a simple desire to bring sinners to God—a genuine missionary spirit would be spread through that church and other churches of the land, and by and by there would be a church transplanting itself to some heathen region for the purpose of benefiting the dying sons of paganism.

Suppose, then, this feeling and proceeding to become general, it would exhibit the spirituality of religion in such a light as would astonish the world; in a word, it would be instrumental to the salvation of Britain, as well as the conversion of the heathen. We have merely viewed one feature of the truth, that "attempts to convert the heathen would be instrumental to the conversion of Britain;" there are others to which reference might be made, but I forbear, having already trespassed too much on the limits you allow for correspondents.

Objections may be urged against the principles already advanced, that the churches would be destitute. Mr. Medhurst has shown, that any vacancy that might occur would soon be filled up; but, even supposing that it were not for a short time, it would be for the advantage of the church; it would lead to a more scriptural appreciation of the value of religious ordi-

nances, and to a contrast between the claims of the heathen and of Britain. It might be said, that it would weaken the ties by which pastors and people are united together. We think that it would be just the reverse. The people would not less esteem the man who denies himself an abode in his fatherland, and takes up his dwelling in tropical climes; and as long as memory held its place in his mental constitution and theirs, they would remember and pray for him, and he would not cease to remember and pray for them.

It might be said that the churches of our land would be unwilling to give up their pastor, who was panting to proclaim to millions of dying heathens the gospel of the Son of God. We think this is doubtful. The churches have not been tried. This almost unknown feeling of people parting with ministers, who are devoting themselves to the missionary work, has not been possessed by our churches, with the exception of a few. The time will come, we hope, when ministers will feel that the whole world has claims superior to local spots. It is true that they possess not ubiquity, so as to be in all parts of the world at the same time, but they ought to have hearts warm enough and zeal self-denying enough to labour among millions rather than among hundreds, when even among those hundreds there are many of different denominations who are endeavouring to spread the savour of the Redeemer's name. Let the Directors of our Missionary Society act upon the hint thrown out in the former part of these remarks, if it approve itself to their judgment—let them appeal to our country associations—let them ask if there is not one young minister at least in every associate body who is willing to respond to the call that comes from the plains of India, from the vicinity of China, and from the sands of Africa—let young ministers read the appeals of Medhurst, and Buyers, and Campbell,—let the senior brethren counsel and advise the younger—let direction be sought of Heaven, and in the approaching anniversary there will be forty additional labourers for the heathen world.* That this may be the case, is the constant and earnest desire of yours,

A Young Minister.

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## DR. MORRISON'S FAMILY AND CHINESE LIBRARY.

*To the Editor of the Missionary Magazine.*

Dear Sir,—You kindly announced, in your number for January, the plan I had formed for rendering the Chinese Library of the late Dr. Morrison available to two interesting objects;—one, that of augmenting the present scanty provision for bringing up the considerable family of that excellent man; the other, that of accomplishing the great end he had in view, in bringing the library to his native country.†

A fuller detail of the proposed measure was laid before the public, through various periodical publications, of the same month; and copies of that communication have been since partially distributed in town and country.

My various engagements prevent me from following up these measures by personal applications, as I should otherwise be happy to do; but I trust I may confidently rely on the numerous friends of the Doctor, and on the Ministers, especially, whose friendship with him was more intimate, for those efforts which are needful to give the undertaking its desired success.

I presume that I may, without inconsistency, look for the concurrence of various classes of the benevolent public, in furthering the plan. The patrons of Literature in general, and of Oriental in particular, will, I doubt not, be glad to have it in their power to render so rare and valuable a collection of Chinese works subservient to the cultivation of the language of China in Great Britain; and the friends of Bible Societies and Christian Missions will, in addition to this motive, feel others of a still higher order.

It is, therefore, to the late Doctor's friends among the latter class that I chiefly look for the needful encouragement of the plan; and I persuade myself that, if to the importance of laying a solid foundation for the study of the Chinese language in our own country, for all the important purposes to which it may be applied, there be added the just claims of the family upon the best feelings of the Christian community, founded on the labours and self-devotedness of its deceased head,—the value of which every day more fully discloses,—nothing can be wanting, in point of motive, to ensure the desired measure of success.

I may, however, be permitted, while I am inviting the *benevolence* of the Christian public towards the younger children of Dr.

* Add to these one from each of our academic institutions in England, Ireland, Scotland, and Wales, which would be thirteen, making a total of fifty-three labourers for the field of Missions.

† A more ample account of the manner in which it is proposed to accomplish the above important object will be found in the second and third pages of the cover of the Missionary Magazine for the present month, to which the attention of the friends of Dr. Morrison, and those interested in the moral improvement of the Chinese, is respectfully invited.—Ed.

Morrison, to observe, that if, through its wonted liberality, a fair compensation be thus made for this portion of their father's property, (which cost him about 2000*l.*,) they will, it is hoped, be placed above the need of more dependent means of support,—a position to which it will gratify every sincere friend of their highly-esteemed and noble-minded parent to assist them to attain.

Having thus, through your kindness, laid my wishes and hopes, formed on behalf of this interesting family, before the Christian community;—committing the endeavour to the blessing of Him whose servant their deceased parent pre-eminently was, I shall await the result with all due confidence, and subscribe myself, dear Sir, yours very truly,

W. A. Hankey.

Fenchurch-street,
10th February, 1837.

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## DEPUTATION TO IRELAND—1836.

The London Missionary Society has for many years past sent a deputation to Ireland. Last year Mr. Knill was appointed to the work, and remained among the friends of Christ on that island for twenty weeks, during which time he travelled nearly 2000 miles, addressed 200 congregations, and collected, it is believed, a larger amount than was ever sent to the Society in any previous year.

He was received with great affection by Protestants of every denomination, and requests through this medium to send expressions of gratitude to the ministers and people who aided him in his labours, and from whom he received such marks of fraternal kindness.

On three different occasions he had the privilege of addressing congregations in Episcopal churches, while their rectors and curates took a lively interest in the proceedings.

When the Synod of Ulster held its annual meeting at Omagh, Mr. Knill was present, and was permitted to plead the cause of missions before many of that reverend body. This greatly facilitated his work, as several pulpits were immediately offered to him in behalf of the Society.

Soon after this the Secession Synod held its annual meeting at Armagh, when Mr. Knill was also present, and was permitted to address the Synod during the time of its sitting. This opened the way to numerous pulpits, so that work was immediately prepared for months to come.

So deep was the feeling of compassion for the benighted heathen, that on many occasions the collections were remarkably large. A number of specific sums were raised for a special object, in connexion with the Society's operations among the negroes in the West Indies. Many friends, especially ladies, became supporters of girls' schools in India.

There were some fine specimens of good feeling among Sunday-school teachers and children, some of whom engaged to support boys' schools in India.

Mr. K. was greatly delighted by a visit to the Dublin University, where he met a number of divinity students whose hearts appeared to be deeply imbued with the spirit of Christ.

Several young persons of great promise in different parts of the island offered themselves as candidates to preach the Gospel to the heathen. One instance, of a parent publicly dedicating his son to this service, produced a powerful effect on a large meeting in York-street Chapel, Dublin.

During the services at Belfast, there was a Presbyterian minister recovering from a dangerous illness. His case had excited an unusual sensation in the city. A public prayer-meeting was held daily while his life was in suspense; and now that he was convalescent, it was proposed by a Seceding minister, at a public meeting, that the present collection should be presented as a thank-offering to God for the recovery of their brother Morgan. One hundred and ten pounds were subscribed—fourscore of which were from members of the Temperance Society.

Mr. Knill commenced his labours in the town of Youghal, and then preached in various places, until he reached Dingle, the most western town in Europe; then leaving the romantic scenes of "the far west," he proceeded to Limerick. He had been prepared by his visit to kind friends in Cork, to propose to a Limerick friend to translate and print five tracts in the Irish language, for the benefit of the Irish-speaking peasantry. This he accomplished; and to be enabled to leave five editions of precious little books for this interesting people, he considers one of the happiest events of his life.

From Limerick he worked his way to Dublin, and after spending three busy weeks among the warm-hearted friends of the metropolis, he passed on to Vinegar Hill, Wexford, Ross, Waterford, Kilkenny, &c., &c., back to Dublin again.

The next trip was directly across the island to Sligo, and then to the far north, hard by the Giant's Causeway, every where receiving great personal kindness and liberal aid to the mission.

Many in the beautiful towns round Loch Neagh testified their love to missions, and in some of them the excitement was exceedingly great.

It must be extremely difficult to arrange for so long a journey, in a manner not to clash with the diversified plans of the numerous ministers and congregations, yet

such was the obliging conduct of all parties, that there was scarcely ever any disappointment.

All preceding deputations have borne witness to the far-famed hospitality of "the sister isle," and none ever partook of it more largely, or cherished the remembrance of it more gratefully, than their affectionate fellow-labourer whose visit has been thus briefly noticed.

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## ARRIVAL OF MR. & MRS. STALLYBRASS AT THE MISSION IN SIBERIA.

*Extract of a Letter from the Rev. E. Stallybrass to the Treasurer, dated Khodon, Siberia, Nov.* 22, 1836.

"I HAVE the pleasure of informing you that Mrs. Stallybrass and myself arrived safely at this station on the 13th instant, after a journey of more than 4000 miles from St. Petersburgh, which was distinguished by many mercies. The health of our dear fellow-labourer, Mr. Swan, has for more than a year been very feeble: with this exception, we were privileged to find the members of the Mission in the enjoyment of health and comfort."

In a letter of the same date, addressed to the Foreign Secretary, Mr. Stallybrass observes:—"The native converts have afforded much satisfaction to our friends, and continue to give reason for the hope we cherish, that they have received 'the word of God, which they heard of us, not as the word of men, but as it is, in truth, the word of God.' The Mongolian translation of the Book of Proverbs is now going through the press."

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## RETURN OF MR. & MRS. MIRAMS.

On the 7th of December last, the Rev. James Mirams, Mrs. Mirams, and two children, both suffering from indisposition, and with one of whom the afflicted parents have since been called to part, arrived in London from Berbice, *via* Liverpool. The consideration of his impaired health, of which in a tropical climate there was no hope of restoration, and only the prospect of a rapid decline if he returned, combined with requirements of a domestic kind, have rendered it advisable that he should seek a sphere of ministerial labour in his native country; and, in harmony with his own preference under these circumstances, the connexion of Mr. Mirams with the Society, as one of its Missionaries, has ceased. Mr. Mirams' own health has improved since his return, and it is earnestly hoped that a station of usefulness will, in Divine providence, be presented, in which, while directly seeking to advance the interests of the Redeemer's kingdom at home, he may indirectly but effectively promote its extension among the heathen.

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## TO AUXILIARY SOCIETIES IN LONDON.

The Officers and Committees of the Ladies' Auxiliary Societies in London and its vicinity are respectfully requested to meet at the Mission House, Blomfield-street, Finsbury, on Wednesday, the 22nd instant, at twelve o'clock in the morning, to pay their subscriptions, and the amount of their respective collections, &c.

The Rev. John Philip, D.D. from South Africa, is engaged to take the chair, and deliver an address on the occasion.

The Officers and Committees of the other Auxiliary Missionary Societies in London and its vicinity are respectfully requested to pay in their amounts at the Mission House on or before Friday, the 31st of March, the day appointed for closing the accounts. The lists of contributions should be forwarded to the Mission House on or before that day, in order that they may be inserted in the Society's Annual Report for 1837.

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## TO AUXILIARY SOCIETIES IN THE COUNTRY.

The Officers of the Auxiliary Societies throughout the country are respectfully requested to transmit their contributions, so as to be received at the Mission House on or before Friday, the 31st day of March, together with correct lists of subscribers of ten shillings and upwards, *alphabetically arranged*, for insertion in the Annual Report; also *distinct* statements of the sums collected from Congregations, from Branch Associations, and by Deputations sent from London.

They are also requested to mention the number of Reports and Abstracts, respectively, that will be required for Subscribers, and how many of the *latter*, at seven shillings per hundred, will be wanted for circulation, to be stitched up with their own Local Society's Lists of Subscribers and Officers. The Abstracts are printed in an octavo form for that purpose, and the Directors recommend to the Auxiliaries the purchase and circulation of them on the principle of economy.

## LETTERS RECEIVED FROM MISSIONARIES, &c.

ULTRA GANGES, 1836. — Malacca, Rev. S. Dyer, July 21. Pinang, Rev. T. Beighton, and Rev. E. Davies, (jointly.) Aug. 23; Rev. T. Beighton, June 1. Batavia, Mr. W. Young, jun., Aug. 19, and Aug. 25.

EAST INDIES, 1836. — Calcutta, Chairman and Secretary to Calcutta District Committee, Sept. 20. Chinsurah, Rev. G. Mundy, Aug. 27. Surat, Rev. A. Fyvie, Aug. 18. Madras, Rev. J. Smith, Sept. 13, Aug. 3, Aug. 27-Sept. 10, Aug. 31, (papers,) Oct. 13, (two letters)—Secretary's Correspondence to Sept. 30. Vizagapatam, Rev. J. W. Gordon, Aug. 3, Aug. 27, (enclosing Schedule,) and Sept. 15. Cuddapah, Rev. W. Howell, Sept. 6, and Oct. 8, (two letters.) Bellary, Rev. John Reid, Sept 1, (two parcels of papers.) Salem, Rev. George Walton, Aug. 23, (two parcels,) Aug. 24. Nagercoil, Mrs. Mault, Sept. 7, (circular.) Quilon, Vice-Chairman and Secretary of Travancore District Committee, Sept. 28. Coimbatoor, Rev. W. B. Addis, Aug. 15, (with enclosure,) Oct. 3, (Report and Schedule.) Palamcottah, Rev. Messrs. Rhenius, and others, July 13, (Report.)

RUSSIAN EMPIRE, 1836 and 1837.—Khodon, Rev. E. Stallybrass, Nov. 22, (two letters.) St. Petersburgh, Rev. John Hands, Jan. 16, (with enclosure.)

SOUTH AFRICA, 1836. — Cape Town, Mrs. Philip, Dec. 2. Pacaltsdorp, Rev. W. Anderson, Nov. 23, (dated from Cape Town.) Port Elizabeth, Rev. A. Robson, (Schedule, not dated.) Graham's Town, Rev. J. Monro, Nov. 1. Theopolis, Rev. C. Sass, Nov. 17. Griqua Town, Rev. P. Wright Sept. 10; Rev. P. Wright, and Rev. J. Hughes, (jointly,) Oct. (day not mentioned.) Phillipolis, Rev. T. Atkinson, Nov. 14. Lattakoo, Rev. R. Moffat and brethren, (Schedule for 1835-6.)

AFRICAN ISLANDS, 1836.—Mauritius, Rev. D. Johns, Sept. 29; Mr. E. Baker, Oct. 22.

WEST INDIES, 1836. — Demerara, Rev. C. D. Watt, Nov. 18; Rev. C. Rattray, Nov. 9; Rev. J. Scott, Nov. 18, Dec. 21; Rev. R. B. Taylor, Nov. 14, Dec. 10; Secretary to Demerara District Committee, Nov. 14, and Dec. 12. Chairman and Secretary to D. D. C., Nov. 14, and Dec. 10. Berbice, Rev. John Wray, Nov. 24, (with enclosure,) Nov. 25, Dec. 6. Rev. D. Kenyon, Nov. 20, and Nov. 28; Rev. G. Forward, Nov 22, and Dec. 2, (enclosing documents.) Jamaica, Rev. John Vine, Oct. 25, and Dec. 14; Rev. John Wooldridge, Nov. 3, Nov. 5, Dec. 15, and Dec. 31; Rev. W. Alloway, Oct. 25, and Dec. 20; Rev. W Slatyer, Dec. 14; Rev. W. G. Barrett, Dec. 15; Mr. Russell, Dec. 12; Barbadoes, Rev. James Howe, Dec. 12.

## MISSIONARY CONTRIBUTIONS,

### *From the 1st to the 31st January*, 1837, *inclusive.*

| | £ | s. | d. |
|---|---|---|---|
| For the Georgian Isles, per the "Record"..... | 0 | 10 | 0 |
| A Friend to the L. M. S. | 5 | 0 | 0 |
| A Thank Offering ..... | 10 | 0 | 0 |
| Ditto, *Widows' and Orphans' Fund* ..... | 2 | 0 | 0 |
| Masters, H. W. Esq..... | 10 | 10 | 0 |
| Slack, G. Esq. Esq. ..... | 10 | 0 | 0 |
| A Friend, per Rev. W. Ellis ..... | 5 | 0 | 0 |
| Marlborough Chapel Sunday-school Association, *Bedfordshire.* | 2 | 10 | 0 |
| Cotton End:— | | | |
| Rev. J. Frost..... | 10 | 0 | 0 |
| *Berkshire.* | | | |
| Reading:— | | | |
| *For Native Teacher* Douglas ..... | 10 | 0 | 0 |
| *Buckinghamshire.* | | | |
| Wingrave and Aston Abbotts:— | | | |
| Rev. T. Aston..... | 10 | 0 | 0 |
| Newport Pagnell, per Rev. T. P. Bull, *for the Native Teacher* William Bull ..... | 10 | 0 | 0 |
| *Cambridgeshire.* | | | |
| Auxiliary Society, per R. Haylock, Esq.:— | | | |
| Bassingbourn ..... | 76 | 4 | 0 |
| Cambridge, *including* 21*l. for Chinese Mission and Schools* .....142 | 0 | 8 | |
| Duxford ..... | 17 | 14 | 11 |
| Foulmire ..... | 18 | 6 | 8 |
| Linton ..... | 50 | 0 | 0 |
| Chishill..... | 16 | 0 | 0 |
| Melbourne ..... | 60 | 0 | 2 |
| Royston Old Meeting | 16 | 15 | 0 |
| ——— New Meeting | 23 | 16 | 7 |
| Less exps., 27*l.* 2*s.*.....393 | 16 | 0 | |

| | £ | s. | d. |
|---|---|---|---|
| *Cornwall.* | | | |
| Auxiliary Society, per J. Baynard, Esq.:— | | | |
| Falmouth, general purposes .....107 | 1 | 5 | |
| *For Native Schools* ..... | 8 | 18 | 1 |
| *For Orphan School, Nagercoil* ..... | 5 | 10 | 0 |
| *For West India Schools* | 3 | 4 | 8 |
| Launceston ..... | 48 | 3 | 11 |
| Liskeard ..... | 5 | 16 | 0 |
| Penryn, 1*l. for Native Teacher*..... | 32 | 7 | 0 |
| Portscatha ..... | 3 | 2 | 8 |
| St. Columb ..... | 9 | 18 | 10 |
| St. Ives ..... | 4 | 5 | 6 |
| Penzance ..... | 68 | 11 | 0 |
| Truro..... | 63 | 2 | 5 |
| Bodmin..... | 19 | 11 | 4 |
| Looe ..... | 3 | 10 | 6 |
| Fowey ..... | 2 | 13 | 8 |
| St. Agnes ..... | 6 | 2 | 6 |
| Wadebridge ..... | 1 | 3 | 0 |
| Grampound ..... | 8 | 7 | 0 |
| Mevagissey ..... | 3 | 18 | 8 |
| Less exps., 13*l.* 10*s.*....*391 | 18 | 2 | |

* 64*l.* 13*s.* of this sum acknowledged in previous Magazines.

| | | | |
|---|---|---|---|
| *Derbyshire.* | | | |
| Chesterfield:— | | | |
| Rev. W. Blandy ..... | 20 | 0 | 0 |
| *Essex.* | | | |
| An Essex Lady, for Female Education ..... | 10 | 0 | 0 |
| *Hampshire.* | | | |
| Fordingbridge ..... | 12 | 4 | 2 |
| Gosport:— | | | |
| Legacy of late Miss Weatherley ..... | 10 | 0 | 0 |
| Dividend on Mrs. Voke's Legacy (see August, 1836)..... | 7 | 0 | 0 |

| *Lancashire.* | £ | s. | |
|---|---|---|---|
| East Auxiliary Society, per J. H. Heron, Esq.:— | | | |
| Wharton Chapel..... | 2 | 14 | 0 |
| Bolton:— | | | |
| Mawdsley-street ..... | 82 | 3 | 7 |
| Duke's-alley..... | 94 | 14 | 10 |
| Manchester:— | | | |
| Welsh Calv. Meth. Juv. Society ..... | 45 | 0 | 0 |
| *For West India Schools* | 25 | 10 | 0 |
| Gresvenor-street, *including* 10*l. for Native Teacher*.....490 | 9 | 6 | |
| Mosley-street, *includcluding* 10*l. for Widows and Orphans* ...670 | 11 | 4 | |
| Rusholme Road .....125 | 0 | 0 | |
| New Windsor Chapel... | 33 | 1 | 9 |
| Jackson's-lane..... | 43 | 4 | 9 |
| Chapel-st., Salford .....284 | 5 | 0 | |
| Ann. Serm. Mosley-st. | 79 | 4 | 0 |
| Public Meeting, col. in boxes ..... | 99 | 8 | 6 |
| Donations at Public Meeting and Breakfast, *including* 26*l.* 14*s. for Female Education* .....1142 | 11 | 1 | |
| Patricroft ..... | 26 | 19 | 2 |
| Stayley Bridge ..... | 6 | 10 | 6 |
| Stand..... | 48 | 17 | 8 |
| Leigh..... | 4 | 12 | 7 |
| Bamford ..... | 72 | 7 | 8 |
| Halshaw Moor .....112 | 0 | 0 | |
| ——— *for Nat. Tea.* | 15 | 0 | 0 |
| Charlestown, *for West India Schools* ..... | 6 | 12 | 2 |
| Less exps. 68*l* 2*s.* 4*d.* *3442 | 15 | 9 | |

* 2220*l.* 3*s.* 11*d.* of this sum previously acknowledged.

| | £ | s. | d. |
|---|---|---|---|
| Lancaster:— | | | |
| *For Native Teacher* R. Bousfield | 10 | 0 | 0 |
| *Leicestershire.* | | | |
| Lutterworth Juv. Soc. on account | 10 | 0 | 0 |
| *Northamptonshire.* | | | |
| Kettering:— | | | |
| *For Native Teacher*, T. N. Toller | 10 | 0 | 0 |
| *Nottinghamshire.* | | | |
| Nottingham:— | | | |
| Coll. *for South Africa* | 71 | 13 | 5 |
| Carlton:— | | | |
| R. Ramsden, Esq. *for School in India* | 10 | 0 | 0 |
| *Somersetshire.* | | | |
| Auxiliary Society, per J. Spencer, Esq.:— | | | |
| Barton St. David | 9 | 10 | 9 |
| Bishop's Hull | 2 | 5 | 0 |
| Bridgewater | 10 | 7 | 0 |
| Broadway | 3 | 0 | 0 |
| Bruton | 11 | 12 | 6 |
| Castle Cary | 3 | 6 | 8 |
| Fulwood | 38 | 13 | 8 |
| Glastonbury | 8 | 16 | 11 |
| Ilminster | 9 | 0 | 0 |
| Lambrook | 1 | 1 | 0 |
| Milverton | 2 | 1 | 6 |
| Norton Fitzwarren | 1 | 1 | 0 |
| Shepton Mallett | 4 | 8 | 3 |
| Somerton | 3 | 17 | 0 |
| Wells | 11 | 11 | 10 |
| Wincanton | 11 | 5 | 11 |
| Wiveliscombe | 7 | 4 | 10 |
| Less exps. 4*l.* 13*s.* 3*d*. | *134 | 10 | 6 |

* 100*l.* acknowledged in January.

| | | | |
|---|---|---|---|
| Bath:— | | | |
| *For the Native Teacher*, W. Jay | 10 | 0 | 0 |
| Bristol:— | | | |
| Legacy of the late Mr. Owen, less duty | 45 | 0 | 0 |
| *Surrey.* | | | |
| Clapham:— | | | |
| Sac. Coll. *for Widows' and Orphan's Fund* | 16 | 7 | 6 |
| *Warwickshire.* | | | |
| Warwickshire and South Staffordshire Auxiliary, per T. Lowe, Esq.:— | | | |
| Birmingham:— | | | |
| Carr's-lane general purposes | 565 | 5 | 8 |
| *For Native Teachers* R. Hill, J. Gill, J. A. James, J. Heath, G. Wilde, and J. Gausby | 60 | 0 | 0 |
| *For Chapels in Travancore* | 20 | 0 | 0 |
| *For Widows' and Orphans' Fund* | 1 | 1 | 0 |
| Ebenezer Chapel, general purposes | 451 | 4 | 0 |
| *For Native Teachers*, G. Glover, T. East, J. Hardy, J. Dickinson, J. Brewer, H. Phillips, and J. A. Salt | 70 | 0 | 0 |
| *For Schools in India* | 26 | 0 | 0 |
| *For South Africa* | 20 | 1 | 0 |
| King-street Chapel | 83 | 12 | 10 |
| Livery-street ditto | 22 | 10 | 10 |
| Col. at Pub. Meeting | 138 | 7 | 6 |
| Proceeds of Tickets | 33 | 7 | 6 |
| J. Sturge, Esq. | 5 | 0 | 0 |
| Rev. T. Morgan | 1 | 1 | 0 |
| For an Institution at Cape Town for training Native Teachers | 288 | 1 | 7 |
| | 1785 | 12 | 11 |
| Erdington | 5 | 6 | 6 |
| Stratford-on-Avon | 20 | 10 | 0 |
| Warwick | 13 | 15 | 5 |
| Tamworth | 9 | 2 | 0 |
| Coventry:— | | | |
| West Orchard street | 36 | 15 | 0 |
| Vicar-lane | 51 | 7 | 7 |
| Atherstone | 16 | 15 | 8 |
| Bedworth | 12 | 1 | 1 |
| Stretton-under-Fosse | 1 | 1 | 0 |
| Armitage | 31 | 10 | 0 |
| Bilston | 27 | 10 | 0 |
| Brewood | 23 | 4 | 6 |
| Burton and Branston | 18 | 15 | 5 |
| Cannock, *including* 10*l. for a Native Teacher*, G. S. Mansfield | 13 | 16 | 6 |
| Handsworth, *including* 20*l.* for J. Hammond, M. H. Hammond, and J. Austin | 57 | 4 | 0 |
| Gornall | 30 | 1 | 7 |
| Tutbury | 16 | 13 | 0 |
| Litchfield | 33 | 1 | 0 |
| Walsall | 68 | 11 | 10 |
| Wednesbury | 5 | 0 | 3 |
| Wolverhampton | 95 | 13 | 11 |
| West Bromwich:— | | | |
| Rev. J. Hudson | 70 | 2 | 3 |
| Rev. J. C. Galloway, *including* 10*l.* for G. Whitehouse | 82 | 0 | 0 |
| Uttoxeter | 35 | 4 | 7 |
| Less exps. 42*l.* 17*s.* | *2517 | 19 | 0 |

* 2300*l.* of this sum previously acknowledged.

| | | | |
|---|---|---|---|
| Birmingham:—B. | 1 | 1 | 0 |
| *Westmoreland.* | | | |
| Per Rev. D. Jones. | | | |
| Kendal:— | | | |
| General purposes | 81 | 12 | 4 |
| *For Native Schools* | 8 | 4 | 0 |
| *For Female Education* | 20 | 0 | 0 |
| Kirkby Stephen | 11 | 17 | 11 |
| Crosby Garrett | 3 | 0 | 8 |
| Ravenstondale | 0 | 10 | 6 |
| Less exps., 6*l.* 5*s.* | 119 | 0 | 5 |
| *Wiltshire.* | | | |
| Bulford:— | | | |
| Rev. W. Williams | 11 | 0 | 0 |
| Salisbury:— | | | |
| Rev. S. Sleigh | 16 | 0 | 0 |
| Mrs. E. Elliott (D.) | 10 | 0 | 0 |
| Wilton:— | | | |
| Rev. J. E. Trevor | 7 | 0 | 10 |
| *Yorkshire.* | | | |
| Batley:— | | | |
| Legacy of late Mr. J. Burnley, less duty | 45 | 0 | 0 |
| Bradford:— | | | |
| General purposes | 83 | 12 | 0 |
| *For Native Teacher*, T. R. Taylor | 10 | 0 | 0 |
| Huddersfield:— | | | |
| Highfield Chapel, *for Widows' and Orphans' Fund* | 5 | 0 | 0 |
| WALES. | | | |
| Anglesea:— | | | |
| Calv. Meths. in addition to 147*l.* 19*s.* 4*d.* acknowledged last month | 50 | 15 | 8 |
| Wrexham Auxiliary:— | | | |
| Chester-street | 59 | 7 | 8 |
| Pen y bryn | 48 | 0 | 0 |
| Missionary Breakfast | 3 | 4 | 8 |
| Coll. Town Hall | 12 | 10 | 0 |
| Do. Calv. Meth. Chap. | 5 | 10 | 0 |
| Less exps., 2*l.* 16*s.* | 125 | 16 | 4 |
| Milford | 16 | 10 | 0 |
| Pembroke | 20 | 12 | 6 |
| Wrexham:— | | | |
| Legacy of late Mr. R. Brown | 19 | 19 | 0 |
| SCOTLAND. | | | |
| Aberdeen:— | | | |
| Col. W. Farquhar, *for the Anglo-Chinese College* | 5 | 5 | 0 |
| Kennethmont Juv. Soc. | 4 | 0 | 0 |
| Edinburgh:— | | | |
| Messrs. Somerville and Son | 10 | 0 | 0 |
| Ditto, *for Nat. Teacher* Per Mr. J. Risk | 10 | 0 | 0 |
| Hamilton Indept. Chapel | 10 | 0 | 0 |
| Greenock Relief Society | 5 | 0 | 0 |
| A Friend, per A.W., Esq. | 21 | 0 | 0 |
| | 36 | 0 | 0 |
| Paisley:— | | | |
| Second Relief Ch. | 25 | 0 | 0 |
| IRELAND. | | | |
| Holywood Sabbath School Teachers, *for a School in India* | 10 | 0 | 0 |

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